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The Incurable Abomination:

O R,

G O D's asserting, that *Popery never*
did, nor will alter for the better;

CONSIDERED IN A

S E R M O N

O N

R E V. IX. 20, 21.

W I T H

A N A P P E N D I X

R E S P E C T I N G

The Duty of the CIVIL MAGISTRATE
in Matters of RELIGION.

By T H O M A S R E A D E R. *cc*

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ИЗДАТЕЛЬСТВО

ADVERTISEMENT.

THE design of this discourse, is to fix the minds of persons of every rank, more attentively upon what God has said of Popery in his Word; which contains the Christian's and the Protestant's Panoply. And if it is an affront to God, for Protestants or Papists, to condemn those works of his servants, in which his Spirit had helped them to an Index Expurgatorius; how much more offensive must it be, to treat any part of Scripture, in any thing like that manner; and especially so its last concluding book!—which will certainly be more regarded than it is now, both by Magistrates and subjects, when the prophecy in Rev. xvii. 16. is near to be accomplished. See ch. i. 3.—N. B. I have not called the Papists Catholics, except when using the language of others; because that word contains an insolent idea, which was never yet realized, nor will, at least till the Witnesses are slain, in the year 1862; at which time the inebriated state, in which their enemies stand exulting over them, will afford the most striking evidence, of the necessity of God's interposing again for human nature, and even by angelic witnesses,

TAUNTON,
May 1, 1781.

E R R A T A.

Page 4. l. 16. and page 9. l. 6. for 20 millions read 200 millions.

Page 28. l. 5. for *iqast*; read *beast*;

men?—And when we are called to point out their guilt, ought it not to be done with a great horror at God's dishonour, and with the tenderest sollicitudes, that those to whom we speak, may be preserved from a temper so evil and dangerous? with this disposition let us again hear the words of the text; *The rest of the men who were not killed with these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk.—Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*

In discoursing on these words, we must,

I. Point out the persons stigmatized with this horrid sin, Impenitence; *they repented not.*

II. Describe the particular sins, of which it is said that they did not repent.—And

III. Prove that God has asserted, that as a body, *they never will repent.* I am,

I. To point out the persons stigmatized with this horrid sin, Impenitence; *they repented not.* Bishop Newton understands the words, of the *Latin Church*; and, observing that the *Turkish* plague of this trumpet, was inflicted upon the Christians for their idolatry, he adds, ‘The eastern churches were first visited by the plague of the *Saracens*; but this working no change or reformation, they were again chastised by the
‘ still

‘ still greater plague of the *Othmans*, or *Turks*,
‘ were partly overthrown by the former, and
‘ were entirely ruined by the latter. What
‘ Churches were then remaining, which were
‘ guilty of the like idolatry, but the western, or
‘ those in communion with *Rome*? And the wes-
‘ tern were not at all reclaimed by the ruin of
‘ the eastern, but persisted still in the worship of
‘ saints, and what is worse, the worship of
‘ images, *which neither can see, nor hear, nor*
‘ *walk*: and the world is witness to the comple-
‘ tion of this prophecy to this day.” Mr. Mede
also, Mr. Brightman, Mr. Lowman, Dr. Dod-
dridge, and indeed every other Protestant writer
I have ever seen or heard of, understand the
words, to refer to that apostate church.

In support of this sense, we may observe,
that the Holy Ghost is certainly speaking of a
collective body of people; and of such a body,
the generality of whom must be guilty of every
one of the six sins here mentioned; or else it
could not have been said of them with truth,
The rest of the men repented not, &c. And it is
most likely he should speak of such a body, as
were either near, or some way related, to the
criminals he was punishing; of those who might
have been expected, according to their profession
and privileges, to understand the design of his
judgments, and to take the warning he gave;
and yet of such who were not accidentally, and
for a time, betrayed into these abominations,
but publicly, and without fear or shame lived

in them; such was the *Romish Church*, which both made a similar profession with the *Greeks*, and drank of their cup of affliction; yet when the wrath of God fell to the uttermost upon the latter, they were deaf to the awful admonitions of divine justice; as, *after the hardness and impenitence of their hearts*, they still *treasure up wrath against the day of wrath*.

Examining yet more closely, we shall find that every character here given agrees to them—and to no others so properly as to them—and if others share with them in this guilt, yet *they* cannot be excluded.

1. Every character here given agrees to them; viz. *The rest of the men who were neither killed by these plagues of the 20 million of Turkish horsemen, nor poisoned with the sting of that Mahometan religion, which the tails of these serpents left behind them, ver. 15—19.*

In my *Remarks on the Revelation*, I have mentioned the reasons which have induced interpreters in general, to understand these *horsemen* to be the *Turks*; whose history, by pointing out their successes against the Christians, of course informs us, who are the persons intended by *the third part of the men* whom they slew; and consequently throws some light upon the enquiry, who are meant by the other *two thirds*, which remained incorrigible under this warning.

By *the third part of the trees of the field, of the sea, the rivers and fountains, and of the sun,*

moon, and stars, under the four first trumpets, Rev. viii, 7—12, is generally understood the western Roman empire; which was about a *third* part of the then known world. But that empire had been crumbled into *ten horns*, or kingdoms, ever since the year 456; therefore, if the Turks slaying *the third part of men*, as in my context, is understood of the Roman, it must mean of the Greek empire, which it is well known that the Turks destroyed. But if the *third part of the men* still signified the whole Roman empire, when it was transferred to the east, it may be enquired, (1) Why was it not described in the same language as the western Roman empire, and called the *third part of the trees, of the sea, rivers and fountains, and of the sun, moon, and stars*? If precisely the same empire had been intended, when it was removed to the east, probably the description would have been exactly the same. (2) It does not appear that the Greek Roman empire, ever was a *third part* of the then known world; and it certainly was not so after the year 1492, when America was discovered; about which time, the Turks were at the height of their successes. (3) If the Greek empire had been a *third part* of the world, then this phrase, *the rest of the men*, must have meant the other two-thirds of the inhabitants of the world, all of whom must have been publickly chargeable with the guilt of the six sins here mentioned; but we know, that there were Jews, Mahometans, and Christians in these times, who did not *worship idols of gold, silver, brass,*

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brass, stone and wood; therefore, the *third part* cannot mean the *third part* of the inhabitants of the world in general, though it certainly means the Greek empire.

Yet there is such an affinity between these phrases, the *third part of the trees, sea, rivers, and sun, &c.* and the *third part of the men*, that I cannot doubt but that they have some relation to each other; though they cannot mean exactly the same thing, and this relation will clearly appear, if we understand the last of these phrases, of the *third part of the men*, who had been spoken of in this prophecy; that is, the *third part* of (that empire which had been called) the *third part* of the world; or the *third part of the men*, against whom the Turks principally directed their arms, viz. the Roman empire, in the east and west; the former of which they destroyed.

The four first trumpets, spoke of the western Roman empire, whose *ten horns*, or kingdoms, continue to be the subject of this prophecy, to the end of ch. sixth; and the fifth trumpet spoke, both of the western and eastern empire; the former of which it overwhelmed with the darkness of popery, and the latter with that of Mahometanism: therefore, by the *third part of the men*, under this sixth trumpet, we naturally understand the *third part* of all that had ever been the Roman empire, east and west. And I apprehend that the Greek empire, which the Turks destroyed, in the year 1281, when these Turkish *horsemen* were let loose upon it, was about a third
part.

part as large, as the whole empire had been; consequently by the *rest of the men*, must be understood the other two-thirds of those who had been, or still were, in some sense, of the Roman empire; where the church of God dwelt, and which was the stage and place of most of the *seals* and *trumpets*. Therefore, we must look for the impenitence here complained of, among the ten horns of the western empire: and as the word λοιποι *the rest*, every where signifies a part of a number which had been mentioned before, so, besides the Grecian empire, the western alone, contained in general all the persons upon earth, who had been spoken of before in this prophecy.

This brings our point (viz. that by these Impenitents are meant the Papists) very near to a certainty; and to them also agree the other characters here mentioned; viz. their not being *killed with these plagues*, nor poisoned with the *stings in the tails of these serpents*; which, however, implies, that such a people are intended, whom the Turks endeavoured to kill or poison; and this character agrees to the western Christians; for the west suffered much from the Turks, as well as the east, especially in the time of the croisades, and yet more after the year 1357, when they first came into Europe; but though they injured many of the ten horns of the Roman empire; they did not *kill* them, that is, overturn their kingdoms, as they did the eastern empire; neither could they leave *the stings of their tails*,
or

or the Mahometan religion, in France, Spain, Hungary, Germany, or in any other of the ten kingdoms, into which the western empire had been divided, as they did in the more eastern parts of the world.—But the ten kingdoms suffering, in some measure, by the same plague, rendered their impenitence the more inexcusable; and made it necessary for the blessed God to point it out, both for our warning, and to vindicate the seeming severity of those judgments, which this prophecy assures us that he will bring upon the Papists.

If they had humbled themselves, either in the time of this plague, or soon after it, it could not have been said of them that *they repented not*: In order, therefore, to find the time of their impenitence, we must enquire when this Turkish plague fell upon the Greek empire; which can be no otherwise ascertained from this prophecy, than by the time of this trumpet (which I have endeavoured to prove will end in the year 1866*), and by what is said of these *horsemen*, ver. 15; viz. that after they were *loosed from Euphrates, they were prepared at, or for an hour, a day, a month, and a year*, that is, taking the *times* prophetically, for the 391 years in which they were to be eminently successful against the Christians; which Bishop Newton reckons from the year 1281, to 1672. But as the *hour, day, month, and year* may be taken, either for the respective lengths of their

* See remarks on the Revelation, p. 114—120.

different depredations upon the Christians, or, yet more indefinitely, for any *hour, day, month, or year*, in which God might permit them to ravage their countries; therefore, the text gives us no absolute certainty, either when they began to bring their 20 million of *horsesmen* into the field against them, ver. 16, or when they will have been all brought out. Many of their forces have been employed against them, since the year 1672; and even in the present century. We cannot, therefore, be certain, whether they will all have been brought out against them before the year 1866, when this trumpet ends; consequently the impenitence here complained of (which certainly continues during the whole time of these plagues, and some time afterwards,) may prevail from the year 1281, to some time after 1866. And how inflexible the Papists have been, for the greatest part of that time, is well known to every historian, whatever his religion may be.

2. The characters here given agree to no others so properly as to the Papists—The Mahometans stand essentially distinguished from the persons who would not take this warning, as it was by them that the Greek church and empire was punished for their idolatry before and after the year 1453, when they took Constantinople; nor are they guilty of such idolatry as is here spoken of. Besides, at the time here chiefly specified for this impenitence; viz. after the year 1866, it is probable there will be no *Mahometans*; soon after that time at least, we expect their chief to become the *second beast*, and to join his forces with those of the

first at Rome*.—And if we think of charging this impenitence upon *Heathens*, as distinguished from Jews, Mahometans and Christians, there were none, in these times, in the Roman empire, which we have heard must be intended by *the rest of the men*. And as to the *Eastern Christians*, they are that *third part* of the Roman empire, who had been politically *killed by these plagues*: And if their successors are, in any measure, chargeable with the same impenitence as the Papists, it is only as they symbolize with them, while still they reject the Pope's supremacy. Yet it must be remembered, (1.) That, as that *witness*, the Greek church, will be slain in the year 1862, † so when raised again in 1866, it will be to the reverse of such a life of wickedness, as is here described: And (2). while they continue, being kept under by the Turks, (except those in Russia) they cannot, as a collective body, be guilty of the *theft* and *murder* here charged upon these impenitents: nor are there any other collective bodies of men, in the Roman empire, east or west, who are generally guilty of all the sins here mentioned, but the Papists.—And

3. If others had shared with them in this guilt, this would not exclude them. This charge of impenitence, whomsoever it especially intends, certainly lies against every body of people, who are guilty of all these sins, and persist

* Remarks, &c. p. 176.

† Eadem, p. 120.

in them, notwithstanding the warning given them by the Lord's *witnesses*, and by his word and sword: and if there had been Heathens, or other professing Christians, who had, in part or in whole, answered this description; if it can be proved, that the Papists have been guilty of all these sins, and yet have not repented, we cannot but consider this charge laying as full against them, as if there had been no others to share the guilt with them; especially, (1.) as it is more probable, that the Lord should complain of the impenitence of those, who make such a profession of his name as the Papists do, than of that of mere unenlightened heathens. (2.) As they are the persons who are the chief subjects of this prophecy, from this place to the end of ch. xixth; and yet the more so, as (3.) at the chief time specified for this impenitence, there will be none but *Papists* in the east or west, who will publicly live in all these sins; viz. after the year 1866.

It would be in vain to hope to understand this *Revelation*, without attention and thought; but, all these things *considered*, I know of no rational doubt that this text speaks of the *Papists*; and you will see why I have taken so much pains to find the persons, against whom this charge is levelled, after I have,

II. Described the particular sins of which they did not repent:—six are mentioned in my text.

I. *The worshipping of devils*—awful beginning indeed!—What then will the end be!—By

these *ſaiuonia Demons*, or Devils, Mr. Mede understands thoſe departed ſaints whom they canonize, and almoſt deify, after their death. They had truſted to men while they were alive; and when the ſame perſons are dead, they ſtill cleave to them, and conſider them as a kind of mediators between God and them, yea *guardians, protectors, and bulwarks* of the church and ſtate. The Prophet *Daniel* calls them *Mabuzzim, forces, or munitions*, like the ſtrong-holds or caſtles which defend a city or country; ſee ch. xi. 38. ſo the heathens deified their heroes, and conſidered them as demi-gods after their death: ſo the *Baal*, and *Baalim* of the *heathens*, originated in the ſuperſtitious regards paid to *Bel* or *Belus*, the firſt king of *Babylon* after *Nimrod*; and from a like ſpring and ſource, has proceeded all the ſaint-worſhip of the church of *Rome*; which, beſides the ſuperſtitious regards which it pays to their relicks, erects temples to their honour, appoints holy-days in remembrance of them, makes vows, prayers and confeſſions to them, and honours them as the diſtributors of temporal and ſpiritual bleſſings: thus the beaſt is really what *St. Paul* was faſely called; viz. a *ſetter forth of ſtrange Demons*, or Gods, Acts xvii. 18; this is that *ſeducing ſpirit*, and theſe the *doctrines of demons*, or devils, which the Holy Ghoſt had before ſhewn, would diſgrace the *latter times*, 1. Tim. iv. 1. And this kind of idolatry began in Chriſtendom, as it did among the heathens,

by the ſetting forth of ſtrange Demons, or Gods, which the Holy Ghoſt had before ſhewn, would diſgrace the latter times, 1. Tim. iv. 1. And this kind of idolatry began in Chriſtendom, as it did among the heathens,

by superstitious rites, performed at the tombs of those whom they inordinately venerated.

But what have Saints and Angels to do with the worship that is paid them in the *Romish Church*? They know nothing of it, for they are neither omniscient, nor omnipresent; and their protestation against it is recorded, as in everlasting brass, in the scriptures.—Who then receives the homage which is paid to the *Virgin Mary*, and to all their Saints and Angels? I answer—(and this brings me from the Idolater's sense of the word *demon*, to God's own sense of it in the scripture; viz.)—*Beelzebub, Satan*, and such evil spirits as Christ cast out of the bodies of men in our world. Those demons were not human spirits, but Satan himself, as our Lord declares, when he says, *if Satan cast out Satan, how shall then his kingdom stand?* Mat. xii. 26. These are the general receivers of all that worship which is idolatrous and forbidden by the blessed God; it is an homage paid to the God of this world; accordingly it is said of the servants of the beast, Rev. xiii. 5. that they *worshipped the dragon*; and who is meant by the dragon, we are expressly told, ch. xii. 9; viz. *That old serpent called the devil and Satan, who deceiveth the whole world.* Thus it is said of the idolatrous Israelites who eat the sacrifices of the dead, that they sacrificed their sons and their daughters unto Shadim; devils, Psal. cvi. 28, 37: See also Lev. xvii. 7. Deut. xxxii. 17. and 2 Chron. xi. 15. They learned this from the heathens, of whom the Holy Ghost says,

says, that *what they sacrificed, they sacrificed to devils, and not to God*, 1 Cor. x. 20; and the same is here expressly asserted of the Papists. Dr. Middleton saw at Rome, many of the temples, idols, and statues which had once been dedicated to, or represented heathen gods, now bearing the names of Romish saints and idols.—No wonder, therefore, that they cannot bear the light of scripture.—But I proceed,

2. To their worshipping *Idols of gold, and silver, and brass, and stone, and wood; which can neither see, nor hear, nor walk*. This is the same devil-worship as before, only with this addition, that *gold and silver, brass, stone, and wood* are made the visible receivers of it. Satan loves the worship itself; and especially to have it paid him through such massy metals, and such stocks and stones, as may best serve to insult the understandings, and petrify the hearts of his worshippers. The throne of the beast was founded at first upon this kind of idolatry; for, after the Grecian Emperor *Leo Isaurus* had published a famous edict, against the worshipping of images, in the year 726; and *Constantine Copronymus* had assembled 338 Bishops, to condemn both the worship and the use of images in 754, this excited such a tumult at Rome, between the Emperor and the Pope, as drew *Pepin* king of France to the assistance of the latter; who the next year conquered for, and gave him the exarchate of *Ravenna* (which made the Pope a beast, by adding a secular to his sacred dominion); and this was fully
con-

confirmed to him the year after, viz. in 756. Thus idolatry was the avowed ground on which the throne of the beast was erected;* and the eighty-six statues of saints, twice as big as life, which stand on the flat roof of the colonade before St. Peter's church in Rome, tell every worshipper at this hour, to whom the Pope would still direct him for aid, in that (*christian!*) Pantheon†.

True, the worshipping of things *which can neither see, nor hear, nor walk*, needs a cloke; and the council of Trent (which began in the year 1545, and ended in 1563) have cloaked it over, as well as they could, by saying that they worship Christ and the saints by these images: But it is in vain to deny that they worship *idols of gold, silver, brass, stone, and wood*; for it is visible to every eye, that sees their worship, that they do to these idols, all that the devil requested of Christ; viz. that he would *fall down and worship him*; and that which is directly contrary to the letter of the second commandment; therefore they discharged this commandment out of, at least, one of their catechisms; and if their present religious formularies retain it, as joined to the first commandment, this but shews the more plainly, their resolution, not to blush at any thing; for he that retains God's words in close connection with the devil's works, adds daring insolence to his proud rebellion, and says

* See Mosheim's Ecclef. Hist. vol. 1. p. 353.

† Keysser's Travels, vol. 3. p. 62.

aloud to every one, that he has not repented, nor ever intends it.—I proceed,

3. *Neither repented they of their murders.* How many millions of helpless infants have been sacrificed to the celibacy of the clergy, will never be known till the day of judgment; when it will probably appear, that they are far more than ever fell victims to the heathen Moloch.—Blush, if you can!

* *Ye worse for mending, wash'd to fouler stains!*

To say nothing of that avarice and superstition, which alternately blew the trump of war, in the time of the croisades, from the year 1095 to 1281; and when the Spaniards mowed down defenceless millions in America—To say nothing either of the *Albigenses* and *Waldenses*, whose awful millions, slaughtered after the year 1209, could not quench the papal thirst for blood; or of that blood of our own ancestors, which Queen *Mary* shed, during her five years reign—To say nothing of the massacre of *Paris*, in 1572, which destroyed ‘thousands, and tens of thousands of Protestants in cold blood’—To be silent concerning the *Spanish Armada* in 1588; and the knives, thumb screws, and other engines of torture which were brought over in it, and are preserved to this day in the Tower of London†; and but just to mention the *Gun-powder Plot* in 1605—To say nothing of the *Irish Mas-*

* See the *Protestant Association's Appeal*, p. 8.

† See Mr. Caleb Evans's *Remembrance of the former Days*, 3d edition, p. 29.

facre in 1641, which destroyed 150,000 Protestants in six months*; and to leave the Monument upon Fish-street hill in London, to relate the reason for which it was erected there:—To forget the 800,000 of his best subjects, which Lewis the XIVth banished out of their native France—To say nothing of the infernal achievements of the *Jesuits*, from the year 1540, when their order was erected, to their *expulsion*, or rather *dispersion*, in 1773; or of the innocent blood, shed, in a manner too horrible to be related, by that hell-commissioned court the *Inquisition*; which it is said, that servile Spain revived so lately as in the year 1776, at the expence of the lives of two honourable counsellors†.—To say nothing, yes, my brethren (—though it is not so immediately my design to relate historical facts in this discourse; yet having named the above—) I must stop and say, that Rome, in long arrears, has yet every drop of this blood to pay for.—

But to say no more of former times; the present illumined! century, has produced many awful instances of their bloody disposition. Dr. Erskine has mentioned some of them, in his *Considerations on the Spirit of Popery*‡; viz. that in the year 1709, they deprived the Lutherans in Silesia of 125 churches, which had been

* See Mr. M. Henry's *Popery a Spiritual Tyranny*, lately republished.

† Mr. Evans's *Remembrancer*, p. 16.

‡ See page 17.

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‡ See page 17.

granted them in 1707 by the treaty of Alt-Ranstadt; and obliged them to renounce Lutheranism, under the pain of banishment or confiscation of goods.—In 1724, ‘ upon the false reports, and suborned evidence of the Jesuits, the chief magistrate of Thorn, and nine of the citizens, were put to death; and the Protestants were deprived of their church and school, and denudated of the privileges insured to them by the treaty of Oliva; without allowing them a hearing in their defence. To complete the shocking scene, the execution of the condemned citizens, was ordered eight days before the time specified in the sentence, that no chance might be left them for procuring a pardon.’*—In December 1731, and January 1732, the weather being stormy, and the cold most bitter and intense, about 20,678 were driven from the archbishoprick of Saltzburg, with every circumstance of infernal cruelty†.—Contrary to the faith of treaty, the Dissidents in Poland were deprived of their churches; and in 1736 declared incapable of public offices‡.—In 1744 and 1745 there was a violent persecution of the Protestants in France, which occasioned the pamphlet intitled *Popery always the same* §.—In 1745 an order was erected in Hungary, to silence all who talk offensively, or raise doubts, against the Pope, or Catholic Faith||. And, from the late Empress

* Dr. Erskine’s Considerations, &c. page 15.

† Page 18, 19.

§ Page 11—14.

‡ Page 14, 15.

|| Page 16, 17.

Queen's accession to the throne, to the year 1749, the Protestants in Hungary were deprived of 105 of their churches; and in 1751, it was announced to some, who were lying in irons for their religion, that 'the Queen would rather the land should bear thorns and thistles, than that it should be ploughed by Lutherans.*

Dr. Gibbons, in his sermon on *sympathy with our suffering brethren*, has also preserved some letters, which give us an account, of the persecutions of the Protestants in France, in 1754 and 1755, though their number was then said to be three millions; which, I apprehend, is considerably increased since that time.—And so lately as in the year 1762, Mr. Rochette, a Protestant minister, and three of the French Noblesse, were murdered at Thoulouse in France, for their religion, which is noticed by the author of a *short view of the statutes, at present in force against Popery in Scotland*.

The bloody genius of Popery appears conspicuous in the delicate, but insidious letters of Ganganelli†. But to say no more of old stories, Mr. Macgowan has given us the name of a Lancashire Papist, who said to him, 'Sir, I should rejoice to see you, and all such heretics as you are, burnt at a stake‡.' And, Mr. John

* Page 15, 16.

† See Mr. Evans's *Remembrance of the former Days*, 3d edition, p. 13, 14, and 36, 37. And the new Edition of Mr. Henry's *Popery a spiritual Tyranny*, p. 64, 66.

‡ *Foundry Budget opened*, p. 47.

Wesley informs us, that “some time since, a
 ‘Romish Priest came to one he knew, and after
 ‘talking with her largely, broke out, “You
 “are no heretic; you have the experience of a
 “real christian.” And would you, she asked,
 ‘burn me alive? He said, “God forbid, un-
 “less it were for the good of the church *.”—
 If you want a third evidence, the celebrated
 G. H. steps forward from Edinburgh, Nov. 4th,
 1778; and, in a 2d edition of his *Roman Ca-
 tholic Fidelity*, printed at London, 1779, hav-
 ing vindicated the burning of John Huss in
 1415, tells us †, ‘The spiritual jurisdiction of
 ‘the church, is believed by Roman Catholics
 ‘to be truly divine and indefeasible; conse-
 ‘quently no human power can violate it without
 ‘offending God.’ From hence he concludes,
 that all civil protections, which interfere with
 (what he calls) the interests of the church, are
 in themselves ‘unjust and unlawful,’ and in
 their nature ‘null and void.’—This effectually
 confutes all his *Roman Catholic Fidelity to Pro-
 testants*; and, at the same time, warns our rea-
 son and self-love, not to tolerate such men.
 But whether we believe or not, we have at least
heard from themselves, what steps they will in-
 disputably take to root out Protestantism, as soon
 as it is in their power; nor did the Council of
 Trent reprobate coercive measures to propagate
 their religion, but rather countenanced them ‡.

* Bristol Gazette, Feb. 10th, 1780.

† Page 125—128.

‡ See *Interesting Facts concerning Popery*, p. 14.

If I had spoken of their soul-murders! adamantine lungs, and as many eternities as they have ruined souls (had that been possible) would have been necessary to do even a partial justice to my theme.—Oh the dreadful wailings which these things will soon produce, through long, fiery, interminable ages!

4. *Neither repented they of their sorceries.* Perhaps, no men ever attained such a perfection in the art of *poisoning* the bodies of men, as the Papists; and that this has been done, even by the wafer in the Lord's Supper, will never be forgotten by thinking Protestants. But as the several species of *murder* have been included under the foregoing charge, I rather understand the word *φαρμακείων poisonings*, or *sorceries*, of the artful methods which they make use of to propagate their religion; viz. either denying, concealing, or colouring over their abominations, without shame or remorse, as may best suit the state of the persons, whom they have marked for their prey; and at the same time defaming and vilifying all that oppose them (especially the Calvinists), when they have prevailed. Or by this word *sorceries*, we may understand, 'all the superstitious methods which they make use of, 'to make men fancy themselves religious, by 'what others can do for, or to them; or 'what they can do for themselves, without the 'practice of true righteousness or virtue.'* Or

* Dr. Doddridge.

the word may intimate the *power* of those *signs* and *lying wonders*, by which they perpetuate their tyranny over the souls of men; which are properly *sorceries* or enchantments practised upon men, * such as too well agree with a religion, which avowedly commands us to give up our reason and senses, that the ambitious and artful may lead us blindfolded where they will; but we have a use for our reason and senses, Sirs: and should esteem it treason against our Maker, and our own nature, to ship them off to Rome.

5. *Neither repented they of their fornication.* The Romish church, as such, never was married to Christ; therefore is not charged with adultery in the Revelation, but only with *fornication*, yet she has been repeatedly a mother, though she is not a wife; and, having left herself at large for every lover that comes, whether Heathen or Christian, we cannot wonder that this *Mother of Harlots*, did not bring forth all her progeny in one year, or in one century. Perhaps some of you can tell me the age of most of her children, or point to the year when each of her capital abominations first started into life; if not, as the word is in the singular number, my text only calls me to speak at present of their temporal *fornication*; for which the single life of their clergy, and all the monastic orders among them, so conspicuously provide. And that this iniquity may not be confined to any one set of men, they

* See Potter's *Grecian Antiquit.* vol. 1. p. 353—356.

have invented a distinction of sins into *mortal* and *venial*; and yet farther to quiet the consciences of men, they have published their indulgencies; and the tax-book of the Roman Chancery, not only fixes the price at which they may commit this sin * (at the public stews which are prepared for them at Rome;) but also specifies the price of other sins, which are remissible among them. This scandalous book was first published at Rome in the year 1514 †; and if God had not raised up Luther three years after, to testify against these indulgencies, and attack the throne of the beast, human nature had been wholly brutified; and Christianity so corrupted, must have become an abomination to all sober men, before this time.

To say nothing of their music, the fine, and some of them immodest paintings in their churches; and particularly their representing Religion, by a statue of a lascivious young girl (in a reclining posture, and in a wanton, indolent attitude,) holding in her hand a flaming heart, in St. Peter's church at Rome ‡; together with the pomp and splendour of their worship; their pride and luxury; and the idleness encouraged and promoted by their numerous holy-days, all contribute to their making *provision for the flesh, to fulfil this lust thereof.*

* Viz. for 3s. See Mr. De Coetlogon's *Caution against the Church of Rome*, p. 13.

† See an *Antidote to Popery*, p. 25.

‡ Keysser's *Travels*, vol. 3. p. 77.

6. *Neither repented they of their thefts.* The word is plural, and therefore takes in all the kinds of their thefts, and all the degrees and acts of each kind. They rob *God* of the glory of his omniscience and spirituality, by a pompous but superficial religion; of the glory of his holiness and justice, by their distinction of sins into *mortal* and *venial*, and in short, by the whole of their doctrine and worship: they also rob *God* of the glory of his mercy, by their doctrines of merit, works of supererogation, penances and purgatory; as well as by their temporal and spiritual cruelty to many of the persons whom he inhabits as his living temples. They rob *Christ* of his very being, by eating their God, as they say; and of his mediatorial honours, by joining themselves with him, in offering what they blasphemously call, the Sacrifice of the Mass (forgetting, that if any man upon earth offered *Christ* as a sacrifice, it was the traitor *Judas*); and by including saints and angels with him, in the mediatory work of intercession in heaven, as well as by bringing them in as sharers, and partners of his honour, confidence, and worship.

They have robbed the *churches* of many of those ministers, of whom the world was not worthy; they refuse the laity, the cup in the sacrament; and the liberty of knowing what they mean, when they pray to God; yea, they have robbed them of their reason and senses too, by the doctrines of transubstantiation, and the supremacy and infallibility of the Pope.

And

And, wherever they can, they rob the *world* of the free use of the scriptures in their own language; an injury this, which, of all others, protestant nations most seriously detest and deprecate: and he makes his own life useless and accursed, who *sells the truth* to secure it, Prov. xxiii. 23. As to their temporal *thefts*, the Pope's robbing *Childeric III.* of *France*, of his crown, and giving it to *Pepin* one of his servants, by an infamous decree, five years before himself became a beast, viz. in the year 751, was an early intimation to princes and states, what they had to expect from his *Holiness*, if he should become a secular Governor*. Therefore, we wonder the less to hear, that they have gulled men out of their money and estates, by their doctrine of indulgencies, church-patrimonies, and purgatory; and especially by the vast sums they have levied upon the world, from the dark territories of the grave, by means of the rotten carcases of their pretended saints; as by their relics, visiting their tombs, and by many lying miracles supposed to be done by them; see the word *σφαυρα carcases*, Rev. xviii. 13.

Such are the men, who are christianized to completer heathenism, than *heathen Rome* was ever acquainted with. *Say I these things* against them *as a man, or saith not the law* which they have broken, and the express testimony of God

* See Mosheim's Eccles. Hist. Vol. i, p. 352.

himself, *the same things*? Will they then *provoke the Lord to jealousy* with their quibbles and evasions? *Are they stronger than he*? Will they deny his charges? Will they explain them away? Will they think to get rid of them, 'by leaving them at the doors of particular *Popes* and ' *Cardinals*, as disclaimed by the rest?' *Yea, let God be true, but every man a liar*; as it is written, *That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.*

I know of but one thing that can make the above character yet more compleatly detestable, and that is, *continuance*; and if you have any humanity for the *Papists*, as fellow-creatures, or any proper concern about yourselves, how will your pity and your horror be excited, when I come to prove to you, that, as they never did, so,

III. As a *body*, they never will repent, but, continuing in subjection to the Pope, will remain in bondage to these six abominations, till divine vengeance blasts and destroys the man of sin.

To this, two things will be objected; viz.

1 *Obj.* Many of the *Papists* have been, and are, and therefore doubtless many of them will be hereafter, shining examples of piety and benevolence.

Ans. The church of Rome has never yet disannulled those constitutions, which have been

the prolific parents of these great abominations; and while these remain, the real or supposed virtues of present or future Papists, can no more clear Popery from these charges against it, than the humanity and benevolence of some ancient heathen Roman persecutors, could either invalidate the accusations against the Gentile world, which are drawn up by an inspired pen, in Rom. i. or disprove the necessity of the Divine interposal, in order to restore human nature to its primeval dignity and blessedness by a Mediator.

2. *Obj.* * In the *Remarks on the Revelation*, you have said, that England now gives its power to the beast; if so, England as well as Rome must be guilty of these six sins, which it is visible that it is not; and therefore your argument falls to the ground.

Ans. It was necessary that God's western witnesses should have his residence among these ten impenitent horns of the beast; for a witness afar off, would be as no witness at all. And so far as any are faithful to God, they cannot be guilty of these six sins, much less of impenitence under them; but, as evil examples are infectious, therefore many pretended witnesses for God vindicate the wickedness which they profess to oppose: so the Greek Church, while it witnesses against Mahometanism, yet awfully symbolizing with its abominations, more than seems to give its power to it; as the Jews frequently did to Heathenism, while they vainly

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protested against it. So a nation which is but in part reformed from Popery, [while it testifies for God, as far as it is reformed] may yet in spirit, though not professedly, *give its power to the aqast*; and consequently be virtually guilty of all these six sins. But while England, and other partly-reformed countries, are only guilty of these sins, *in spirit*, not *literally**; among those who are avowedly in communion with the church of Rome; these six sins, which are the essential ingredients of Popery, will be always visibly in dominion; unless Popery has exchanged its own for another and better nature. But can a root, which never produced any thing but *gall and wormwood*, now bring forth *grapes and figs*? When sinners are converted, their dispositions, their works, and their denominations, are changed; and so it will be with papal *Gentiles*, when they turn from *dumb idols*, to *serve the living God*, and to *wait for his Son from heaven*; for he that is travelling to Sion, has left the road to Babylon and Egypt; and the *voice from heaven says*, *Come out of her, my people, that ye*

* A man may be guilty of a sin *in spirit*, though not *in the letter*, when he does that which, by fair interpretation, is the sin in question, which virtually includes it, strongly tends to it, or may probably occasion it; see 1 Thess. v. 22. Rev. xvii. 17. How far this may be the character of England, with relation to these sins, I leave to their consideration, whom it immediately concerns—A point which is too plain already, needs the less explanation.

be not partakers of her sins, and that ye receive not of her plagues, Rev. xviii. 4.

True, the papal road to hell may be providentially washed cleaner, in some respects, than it was; but, however Popery may be restrained for a time, it can never receive any such alteration, as to give it a different aspect upon the interests of precious souls, or of states and kingdoms, from that which it has always worn.—To prove this point, it may be sufficient only to recollect,

1. That human depravity is not likely to be conquered, while a man's religion defends it. *Out of the heart, says our Lord, proceed evil reasonings, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man, Mat. xv. 19, 20.* And when the most daring of these vices, can so far extinguish the light of the understanding, as to win over conscience to their side; when they can be taken under the fostering wing of a man's religion; be received as the Mandates of heaven, and revered as the appointed way to eternal life; nothing certainly sets a man, or a people, farther out of the way of God's grace than this: and if the Lord will save such, he has no other way of doing it, than by expelling so wicked a religion out of the heads and hearts of his creatures; that is, by making them cease to be *Papists*; (for nature cannot continue depraved as it was, when it is renewed.) How generally and effectually his grace will be diffused

fused in the *Millennium* to accomplish glorious things, will be seen in its time ; but that blessed period will not arrive till after Popery is swept down into hell ; compare Rev. xixth with ch. xx. 1—6 : for that which they call the only true religion, is such a direct *opposition* to all real religion, that the power of vital godliness can never be generally diffused upon earth, till God has destroyed *the Man of sin, by the breath of his nostrils, and by the brightness of his coming.*—But from the witness of nature, as depraved in itself, and yet more so by their religion, let us ascend,

2. To nature's God, who has asserted, that *Popery never did, nor will alter for the better.* We have this declaration (not indeed in my text, as detached from the place where it stands, and separated from the other parts of this prophetic history ; yet) in my text, considered in its connection with the subsequent prophecies of this book, and with other parts of the inspired canon.—If this can be proved, our venerable ancestors, as well as later Protestant writers, should have brought this argument more into public view ; which might have preserved many of our contemporaries, from the dangerous mistake of supposing, that the doctrines of Popery are mere *points of speculation*, and its spirit now too *polite and humane* to offer an injury to any man.. They asserted, indeed, that whether chained or at liberty, *Popery is always the same* ; but they too much contented themselves, with adducing those recent

recent facts to support their assertions, with which Popery never failed to furnish them in any age, and some of which, I have named in this discourse. But we must go lower down to the divine foundation of our faith in this point; and prove that God had both predicted all those scenes of desolation, which Popery has ever spread (many centuries before the Pope arose, and while *the mystery of iniquity* was yet only beginning to *work*); and also asserted, that they will, after the present time, repeat the same, as soon as ever it is in their power.

But is it so?—Alas! to *despise, or at least to neglect prophecys* was the sin of many of our fathers; and we have *received* this *vain conversation, by tradition, from* them.—But *I will now hear what God the Lord has said upon this subject.*

He has told us of *their* impenitence in my text; which we have heard will continue, till some time after the year 1866; after which he gives us a prophetic history of the wickedness of the same persons, and of the *vials of his wrath* which are to be poured out upon them: and concludes with an awful description of their ruin. Now if a biographer, or other historian, almost as soon as he has named a prodigal, describes a warning, which he received by the awful death of one of his associates in wickedness, yet tells us of his impenitence under this warning; then proceeds to point out his incorrigible obstinacy, and increasing wickedness, under farther rebukes
of

of Providence ; and concludes with an account of his dreadful end ; does not this writer tell us, that he never did repent ? Just so has the Holy Ghost done with respect to the *Man of sin*, (describing very particularly, in prophetic language, future events, with the same certainty and precision, as though they had already happened, and) pointing out his final impenitence and certain ruin.—From whence we may fairly infer, what is now meant to be supported, that as the *Man of sin*, never did yet, so he never will, repent of any one of the six sins here mentioned.

And this account of his impenitence in my text, ought to have been the more noticed, (1) Because the sins of which he is said not to repent, are the most atrocious imaginable ; viz. *devil-worship, idol-worship, murders, sorceries, fornication, and thefts*. What can disturb the conscience, that can sleep quiet under such sins as these, which have ten thousand others in their bowels ? You may as well expect fire out of water, as any solid permanent virtue from those men who can habitually commit these great evils. (2) Because he was so far from repenting of these sins, that he even sported with the judgments brought upon the Greeks for them, by fomenting divisions among them in their troubles, in order to establish his own ecclesiastical supremacy over them ; and by other methods encouraging the *murders and thefts* of the Turks. (3) He exerted all his powers to *compel* others also to
blaspheme ;

blaspheme; and laboured, with infinite toil, to make his wickedness as extensive, as it was atrocious. And, He did this in direct defiance of God's *witnesses*, who prophesied to him in vain of the certain consequences of his daring impiety. And when these witnesses were taken away, he would not hear even more *angelic* witnesses; but his *index expurgatorius* of their writings still invited the devil to lead him where he would.—And besides these reasons—

God had demanded a very particular and early attention to this impenitence of the Papists, (1) By prefixing the account of it, to that of their wickedness; (2) By evidencing it by a subsequent prophetic history of their iniquities, in the following chapters; which increases from that of a *fallen star*, opening the *well of the abyss*, through all the savage brutalities of a *beast*, under this sixth trumpet; and the striking climax ends in the unrelenting cruelties of a *dragon*, under the seventh. (3) It is sealed by repeated accounts of their impenitence even while the *vials* of God's wrath were pouring out upon them; see ch. xvi. 6, 9, 11. And (4) It is awfully confirmed, ch. xixth, by such an account of their final ruin, as indisputably supposes their final impenitence.

By calling the Pope a *Beast*, a *Serpent*, and afterwards a *Dragon*, the Lord has forbidden us to expect, either human or divine virtues from him. We have indeed read of a beast, *Nebuchadnezzar*, who had the heart of a man restored to him! But this is a felicity which (we have proved) will

never befall the *Roman beast*; on the contrary, by calling him *the Man of sin*, 2 Theff. ii. 3—8, the Holy Ghost assures us, that he will be that only and always, as long as he continues; as by calling him a *Son of perdition*, he testifies, that as he now *sitteth in the temple of God, shewing himself that he is God*; so he will continue to oppose, and exalt himself, above all that is called God, or that is worshipped; till the Lord himself shall consume this lawless one, by the Spirit of his mouth, and destroy him with the brightness of his coming: for that these words speak of the Pope, is obvious to every eye, and has been repeatedly proved, beyond a doubt.

I might have added, that God's comparing Rome to Sodom, Babylon and Egypt, tells us aloud, not to expect Christianity, among the people, whom himself has called *Gentiles*; see Rev. xi. 2, 8. and xvii. 5. Were those places notorious for their wickedness, and especially for persecuting the people of God? Why then did you, with the beloved disciple, marvel to see the *Woman*, who is compared to them, *drunk with the blood of the saints, and with the blood of the martyrs of Jesus Christ*! Had not God revealed it to John in Patmos, in the year 96, that the *Man of sin* would shed those oceans of Protestant blood? Yes, and he had told you of the time too. And if the *second beast* is not yet come; and if we have not misunderstood his words, you may justly consider all the histories of papal persecutions, as prophecies from God, of the

the yet more bloody work which the *Dragon* will make, after the *Beast* has compleated his former cruelties, by the slaughter of the *two witnesses*.

I cannot see how the words of God can be true, if the *whore of Babylon* ever ceases to thirst after the *blood of the saints, and martyrs of Jesus*, or to drink it, the moment it is in her power. But *be not deceived, God is not mocked. The scripture cannot be broken*; and *do ye think that it saith any thing in vain*? Or do ye think that divine veracity would draw up a character, of a power which was to continue 1260 years, which was intended to express the dispositions of only a moment, or a year of that time?—Alas! what partial deism is this amongst us, which has sunk some of God's words into mere sounds and syllables!—But as a Christian, I can pay no attention to the favourable things which any man, or body of men, say of the *Papists* in general; no, not even if an Angel was to come from Heaven to confirm their words. *To the law and to the testimony*; if they speak not according to this, it is because there is no light in them; yea, they greatly err, who speak in their behalf, not knowing the scriptures.

Bear with me, my brethren, and I will call but one witness more to prove my point, viz. that *Popery never did, nor will alter for the better*, and that is *.

* As God virtually asserted, that Abraham, Isaac, and Jacob were alive, and that their bodies should be raised from the dead, when he said to Moses at the bush, *I am the God of Abraham, &c.* so by the things which he has said of Popery, he has plainly asserted, that it never did, nor will alter for the better, but for the worse.

3. The *Pope* himself and all his servants. You have heard of their infallibility; and it is the same thing to us, whether it resides in the *Pope*, a council, or the church, as it is certainly designed to secure the six distinguishing points of their faith and practice, which the Holy Ghost has here stigmatized. *Infallibility* was the last seal of perdition, which the devil had to set upon his servants, to prevent their return to reason and virtue; therefore they cannot now return *as Papists*, for it is decreed among them, that the *Pope* or the *church* cannot *err*; that is, they are what they have been, and they will be what they are.—It was not indeed Ganganelli, nor the present *Pope*, who first opened the well of the abyss; this was done in the year 606. But I charge them, and all their predecessors and dependants, with keeping the mouth of hell open; and with loving that thick smoke, and fostering those locusts which proceeded out of it. They have not purged themselves from this iniquity; yea, to this moment they defend and avow the bulls, edicts, and councils which have promoted and established the above abominations. Therefore, I turn to every intelligent *Papist* upon earth, who has passed his noviciate state, and say to him, *Thus saith the Lord*, your church has not yet repented of her *demon-worship*, nor of her *worshipping idols*, which can *neither see, nor hear, nor walk*; *neither has she repented of her murders*, her *sorceries*, her *fornication*, *nor of her thefts*; and, whatever you may think proper to say to those

Protestants who may be duped, you know in your own conscience, that she intends to go on in the same way, as soon and as long as ever she can.—Horrible as these things may appear, I have said no more of them, than what the open-hearted and ingenuous among themselves have avowed.

More virtuous nature, it is allowed, may in some instances, and for a time, overcome the influence of a bloody religion; but can it be safe to trust to this, where superstition and infallibility are still pointing out the bloody, as the only, road to heaven? especially, as God himself has assured us (in the above-named scriptures) that neither sober nature, nor their politeness, will ever prevent *the working of Satan* in their religion, from bearing the characters of his subtilty and wickedness.—‘*They spare by policy, but betray by principle.*’ Some of them, it is confessed, are men of learning; yet dare not know the whole truth, but are forced to be shy to many an angelic form that comes to invite them to dignity and bliss: and while infernal principles vitiate the heart, they cannot fail of beclouding the head. And what can they know to purpose, to whom God *sends the energy of a delusion, Gr. to believe a lye; that they might all be damned, who believed not the truth, but had pleasure in unrighteousness?*

Reviewing what has been said, your thoughts have doubtless run before me.—Yes, my brethren, you are already in possession of my first inference.—I know your hearts glow with *gratitude,*

itude, for your deliverance from such a cursed religion; but you must do more, you must *pray for the Papists*; and your prayers will avail to snatch a few of them from the jaws of death. And to encourage fervent addresses to the eternal throne, for them, remember, that though no part of the devil's kingdom is so watched, (to prevent his vassals from escaping to Christ) as the broad way to hell by Rome, yet Jesus can, with infinite ease, bring into his fold all the sheep which his Father has given him. I fear, indeed, that *France* and *Spain*, and the other eight horns of the *Roman* beast, will not *bate the whore*, enough to *make her naked and desolate*, to *eat her flesh and burn her with fire*,* till all the vials are poured out, in the year 1942; (or at least till they are begun); but even that period advances: step forward therefore by faith and prayer, and see an honourable indignation kindling in ten thousand breasts; an indignation so general and so great, as the world had never witnessed before.—There is a cause; and at the same time, the re-echoing skies carry the glad news from pole to pole, of what Jesus has already begun against *Babylon*, and in favour of Mount Sion, which he has loved.

But the inference that I mean especially to hold up to your view from these words, is this, that as such are the abominations of Popery (of which they *never did, nor will repent*); therefore

* Rev. xvii. 16.

it must be unlawful, to do any thing to promote *Popery*, or that has the most distant tendency towards it.

The Jewish Kings were not permitted to tolerate *devil-worship, idolatry, murder, sorceries, fornication, nor theft*; and if God is not changed, his hatred of these things cannot be abated*—But alas! the most dreadful judgment, which the ten horns of the beast ever knew, since the year 756, or ever will, till *the words of God* upon this subject *are fulfilled*, is that, which has been always least observed; viz. God's putting into their hearts to agree, and give their kingdom to the Beast for so long a time; see Rev. xvii. 17. But whatever the vassals of Rome and *hell* may design, certainly the Pope has, *de jure*, no more *spiritual and ecclesiastical*, than he has *civil and temporal*, authority within this realm.

Oh! beware, *Britain*.—Don't stretch out thy hand again to the fruit which God has forbidden; it will be another *tree of knowledge of good and evil* to thee.—It will turn thy *Eden* into an *Aceldama*.—It will damn unborn millions.—Oh! let it never be said of thee, as once of a nation privileged like thyself, and which thought itself as wise as thou, *ye have denied the holy one, and the just, and have desired a murderer to be granted unto you.*

* See the *Duty of the Civil Magistrate, in Matters of Religion*, in the *Appendix* to this Sermon.

Alas! what is to be expected from those men who believe that they have, or may have, a right to dispose of the lives, liberties, or property of their neighbours?—I have proved that this is, and will be the character of the Papists. Therefore, Popery is essentially inimical to every Protestant State and King. And it is a contradiction in terms to say, that a Papist gives a Protestant government a security for his good behaviour; it is saying that a Papist is not a Papist; or, that he does not believe, *that* (dispensing power of the Pope* with respect to conscience) without which he cannot be a Papist.

For this reason many intelligent friends of their King and country, most seriously bewail that Act of Parliament, which has eventually warmed Popery into growing life ever since May 28, 1778†, and thrown the yet remaining statutes against that abomination (which had before been almost rendered useless by desuetude) into a sounder doze: and though we detest every form of rioting and injustice, yet love to God and men call aloud upon us, to take every constitutional method for the repeal of this

* So lately as June 4th, 1712, Pope Clement XI. (in a letter to Charles the VI. Emperor of Germany,) announced it from the papal chair, that *no faith* was to be kept with Heretics.—See Archdeacon *Blackburne's* Considerations on the Controversy between the Papists and Protestants.—Appendix II. d. page 168—182.

† The day this Bill received the Royal Assent. See the Protestant Magazine, No. 1. p. 5.

Act.—Is this a criminal?—No, it is a heaven-taught, *Intolerance*. But, as you have heard, from the mouth of God, that Popery *never did, nor will* alter for the better, therefore, (1) guard against all that profaneness, which calls for, and leads to *Popery*; (2) acquaint yourselves very particularly with the word of God. Deism and Popery are extremes, which yet border upon, and mutually generate each other—like contiguous rooms, fronting the north and south; where the heat and cold alternately cause the inhabitant to change his apartment, with the seasons, such are *Deism* and *Popery*. If we have the latter, *France* can tell us, that we must have the former; and if we have the former, we have no protection against the latter. Both agree so well in their opposition to God and scripture, that you will generally find the one in the neighbourhood of the other: for man, however wicked he may be, is by nature a *religious animal*; therefore in a storm from the sky, you will see the proud *Infidel* purifying himself at some contemptible shrine, or skulking behind some Romish shadow. (3) Beware of all those doctrines which lead to *Popery*; especially of whatever *degrades Christ*, or *sets up the creature*. ‘Our foundation, said a Jesuit, in the year 1628, ‘is Arminianism;’ and ‘now we have planted that sovereign drug,’ in *England*, ‘which we hope will ‘purge the *Protestants* from their heresy; and it ‘flourishes and bears fruit in due season*.’ Be-

* Neal’s History of the Puritans, Vol. II. p. 182—184.

were also of Arianism, in whatever dress, or by whomsoever brought to you: The Pharisees were leavened with *the spirit of* both these errors: and to propagate the same among us, he that *opened the well of the abyss*, has sent out an ugly demon from thence, under the name, style, and appearance of *Candour* and *Charity*, to corrupt God's *witnesses*, and to be a *lying spirit* in their *mouths*. — Under his deforming hand, they *mutter*, and *peep*!* — Or if they are *vociferous*, it is against his servants; many of whom already lie down, *gagged* and *bound* for their future slaughter. — This spirit, like another Judas, betrays *the Son of Man with a kiss*; and enlists troops for the devil, as it were, under the broad-seal of heaven, to serve hereafter in the corps of Deism or Popery. — This spirit belies God to his face; even in his own house; and about the most important things. — Say, can there be a more impudent iniquity on this side hell? — The Lord look upon it, and rebuke it. (4) Support the Gospel while you have it; and let its faithful ministers have joy from you, while they are hated of the world, because they testify of it that its works are evil. (5) Walk closely with God, in a devout attendance upon all his ordinances while you have them; and in a serious attention to his providences. — And see that you are *Pro-test-ants* against every other sin,

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* See Isa. viii. 19. and xxix. 4.

as well as against *Popery*. (6) *Love peace and truth*; so the God of love and peace shall be with you, and carry you in his tender arms to that world, where no opposing ANTI-CHRIST shall ever wound your purity or peace: And to him only be glory for ever and ever. Amen.

A N
A P P E N D I X

C O N C E R N I N G

The Duty of the CIVIL MAGISTRATE,
in Matters of RELIGION.

I. **A**S it is not his duty to institute a new religion like Moses, nor, with David, to add new regulations to it; so he must not shape the religion of Jesus to the humour and fancy of man, after the example of the *man of sin*; for Christ did not come to erect a worldly sanctuary, nor to establish any kind of political hierarchy: on the contrary, as the only creed-maker and law-giver of his church, he appointed that those *olive-trees*, the Magistracy and Ministry, should grow as distant from each other in point of dependence, as his kingdom, and those of this world, are distinct and separate; see Zech. ch. iv. and Rev. xi. 4.—*My kingdom*, says he, *is not of this world*; therefore Popery, as such, is no part of his kingdom, for it is of and for this world.

2. Nor

2. Nor is it his duty to impose the belief of christian doctrines; for the gospel was never intended to be imposed upon any man. The Israelites did not compel any of the nations which they conquered, to imbrace their religion; and in the same spirit, says the the great Apostle, *the weapons of our warfare are not carnal.* True, our Lord dealt awfully with the Jews for their infidelity by the Romans; but he never employed them, or any others, to dragoon men into christianity: on the contrary, his example, and that of his Apostles, only impowers his servants to say to every individual, *if any man love not the Lord Jesus Christ, let him be anathema maran-atba,* 1 Cor. xvi. 22.

Yet as the Magistrate ought to be acquainted with, and to subject himself to all the rules of religion, that he may recommend it by his example, as a member with others of the visible church; so it belongs to his office, to protect the servants of God in preaching the everlasting gospel; and to preserve his worship pure and entire, from whom he received his authority *. And, in order that he may do this, it *should* seem to be his duty, by his civil authority, to animadvert upon *all overt acts of the literal violation of every one of the ten commandments*; for an attention to these edicts, is not merely a matter of personal concern, but a necessary means

* If the Papists, or others, abuse this truth to the support of their unrighteous usurpations, I will only say, they must bear their own judgment, at the day of the Lord.

to preserve the peace, and support the moral and political dignity of the state; and as it is certain that this was once the duty of civil governors; whoever asserts that it is not so now, visibly encourages vice and profaneness, in proportion as he removes difficulties out of the way.

But has God enjoined this upon the *christian* Magistrate? This is the *grand*, the *only* question: no man however doubts this, with respect to the sixth, eighth and ninth commandments: and it is the honour of Britain too, to be in possession of laws against Popish idolatry, as well as against profane swearing, sabbath-breaking*, and all open uncleanness. It was *the fear of the Lord*, that *holy treasure* of the wise, which affixed the broad-seal of the state to these edicts, that

* If a Jew, a Quaker, or Seventh-day Baptist, should plead conscience for any act which the law calls *sabbath-breaking*, that law cannot allow his plea for immorality; because his sabbath-breaking will be as really injurious to the state, as that of other men. And supposing, (*tho' not granting*,) that his conscience is rightly informed, the statute in 1 Cor. viii. 10, 11. forbids the Christian to do any action, which he may lawfully forbear, by which his weaker brethren would be ensnared.

A man's ignorance of the law is his *offence*, and therefore cannot be his *defence*. And if the plea of conscience is allowed, against the letter of any part of the moral law, then the devil has nothing more to do, than to get into his conscience, and when he has first put out his light, expect that heaven and earth should do him honour there; for it would be impious to oppose him, whatever outrages he may commit against God or men, if his conscience, and not the immutable law of heaven, is to be his rule.

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they might be freely circulated among us, and remain as the perpetual currency of unborn ages: and the following considerations prove, that the Magistrate's care ought now to extend to *first*, as well as to *second*-table duties, and particularly to the letter of the first and second commandments.

1. Because kingdoms and their governors are most conspicuously the subjects of God's moral government, all nations, as such, have been, are, and will always be under a kind of covenant of works; for God will treat them as they behave to him. This has appeared in the history of all nations; and if the Magistrate is now discharged from any care to urge obedience to first-table duties, how does it appear, that the *holiness* of God is the same as it was, in the times of the Jewish polity, when these cares were upon them? and what becomes of the *goodness* of God too to christian countries, if he has removed that guard of virtue and religion, which was always a natural, and, for a long time at least, an instituted and covenanted means of political safety?—If God has removed this guard, are then all individuals in the state become so virtuously provident of their own and their neighbours moral safety, that the Magistrate need not take any farther care on that head? or have *second*-table duties alone, now an influence upon our political safety; and, detached from those of the first, can they be so performed as to secure it? Surely, no.

Besides,

Besides, upon this supposition, what becomes of the *truth* of God? Much of the Old Testament at least is made useless to us, if we have no concern with what is there said of the sins and plagues of the Jewish princes and people. But the great Apostle, speaking of what the Jews had suffered for their *idolatry, fornication, murmuring and tempting of Christ* in the wilderness, adds, *now all these things happened unto them for ensamples; and they are written for our admonition, whether we are governors or subjects, upon whom the ends of the world are come*, 1 Cor. x. 6—11; for *whatever was written aforetime, was written for our learning*, Rom. xv. 4; for the christian church is *built upon the foundation of the prophets*, who asserted the duties of princes and people, as well as *of the apostles*, who shewed to both the way of salvation, by *Jesus Christ; who is the governing head of all principality and power, even the head over all things to the church*, Eph. ii. 20. v. 23, 24. and Col. ii. 10. Nor would our Lord have said to christian kings, as well as to other men, *search the scriptures*, viz. of the Old Testament, if the duty of Magistrates, there enjoined, had not concerned them, as one appointed mean of their attaining *eternal life*, through him, John v. 39.

2. Every man is bound to improve whatever gifts and abilities God has given him for his glory, whether they are authority, riches, honour, wisdom; learning, &c. Gratitude calls for this. Besides, it is a self-evident axiom, that a *self-*

existent Being must be his own chief end in every thing that he does: for as creatures could not be his chief end, when there were none; so for God to advance any thing out of himself to this high dignity, is to suppose him to act from motives infinitely meaner than his own nature. God's honour therefore, which shines conspicuous in the duty and happiness of his creatures, was the grand end of all that domestic and political authority, which he has established any where in the universe, 1 Sam. iii. 13. And if this was not his design, in investing governors with an image of his own authority, then he has neglected his own glory in one of the principal of his ways, which is impossible and blasphemous. Whoever is a Minister of God, ought to be a Minister for God.

3. The *works of the moral law* are written upon the heart of every man that comes into the world, Rom. ii. 14, 15; and if it had not been for this, human nature could not have existed to this hour. But as it is so, this whole law would have been binding upon all nations, if the gospel had never been promulgated: and hence it is that nature itself taught even heathen Magistrates to take some care of the honour of their gods. They mistook indeed in the *object*, and frequently in the *manner* and *end* of their religious exertions: but as the consent of all nations proves the being of a God, so the same *consent* proves that governors ought to have some care of his worship: accordingly, Job asserts, that *idolatry*, as well as *adultery*, is an ini-

quity to be punished by the judge, ch. xxxi. 9—11, 26—28. And when the apostles were brought before civil courts of judicature for Christ's sake, we never find them pleading, that those Governors had no right to interfere in matters of religion and morality; on the contrary, they tacitly asserted that they had, by proving that the doctrine which Christ commanded them to preach, was not repugnant to either of these. And though Gallio spake very improperly of a religion, with which he would not take the pains to acquaint himself, yet he drew the line of his own duty, as a Magistrate, with admirable precision, when he said to their accusers, Acts xviii. 14, 15. *If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you; but if it be a question of words and names, and of your law, I will be no judge of such matters;* see also Acts xxv. 18--27.

When a Jewish, or Heathen Magistrate was converted to Christianity, if his coming under the yoke of Christ added nothing to his civil authority, yet it certainly could not destroy that power in matters of religion, which all nations believed that he possessed before; and which his christianity directed and excited him to use to the best purposes. Thus the converted Nebuchadnezzar wisely forbade *every people, nation, and language to speak any thing against the God of Shadrach, Meshech, and Abednego;* though the penalty annexed to that decree favoured of the despot, Dan. iii. 29; and the king of Nineveh,

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commanded his subjects, not only to *cry mightily to God*, but to *turn every one from his evil ways*, Jonah iii. 8 ; see also Ezra vii. 26, 27.

4. When, beside the natural *writing of the works of the Law upon the heart*, the Spirit of God engraves *the laws in the minds, and writes them in the hearts* of christian Magistrates, Heb. viii. 10, those laws cannot produce different effects there, from what they had produced in the breast of a Jewish ruler. If God puts his laws in their minds, it must be to secure their service and happiness ; or that he may *be their God and they his people*. And when this grace is communicated to their hearts, it cannot but stimulate them to act for his glory. And if grace in Magistrates does not now excite them to suppress profaneness, it neither acts according to its own nature, nor as it used to act, that is, grace cannot be grace.

5. The characters which God has given of Magistrates, plainly prove that religion ought to be an object of their guardian care. In relation to their subjects they are called *fathers*, Isai. xlix. 23, who must therefore, with the natural affection of parents, watch for the souls of their families, as well as provide for their political support and safety ; they also are called *shepherds*, Ezek. xxxiv. ch. Micah. v. 5. Nah. iii. 18. Zech. xi. 3—8, who must both take care that their flocks may be fed, and preserved from moral and penal injuries.—With respect to God, they are not only, with all other real Christians,

Christ's *brethren*, Mat. xii. 50, and *kings and priests unto God and the Father*, Rev. i. 6. which characters loudly bespeak their care for his honour in the world; but they are also called God's *witnesses*, and *prophets*: these names are given to Magistrates, as well as to Churches and Ministers, in Rev. xi. 3—6. and by a yet higher and more holy title they are called *Gods*, Psal. lxxxii. 1. Now *if he called them Gods to whom the word of God came*, he certainly did it to instruct them to lay out their power, as he has commanded them, and as he does his. And, lest we should think, that their cares about religion were to be confined to Old Testament times, Christ assures us, that *the scripture* which calls them *Gods*, *cannot be broken* at any time whatever, John x. 34, 35.

By these epithets bestowed upon them, the *God of Israel said, the rock of Israel spake—He that ruleth over men in any climate whatever, must be just, ruling in the fear of God*, 2 Sam. xxiii. 3. and we may then reasonably hope, that the end of our praying for Magistrates will be answered, in our *leading quiet and peaceable lives, in all godliness*, as well as *honesty*, 1 Tim. ii. 2. when they will receive the following scriptures as addressed of God to them, viz. Deut. xvii. 18, 19. Josh. i. 8. Psal. ii. 10, and lxxii. 10, 11; and esteem it their glory to imitate the holy reformers, who adorned the Abrahamic line.

6. Old Testament prophecies, of what Judges and Kings shall be in New Testament times,
plainly]

plainly declare what God designed they should be and do. Both Testaments speak of Magistrates and Ministers as *olive-trees*, growing by the side of the candlestick, that each in the execution of their respective offices, may furnish the church with that *oil* of the Spirit, which alone can support its heavenly light, Zech. ch. iv. Rev. xi. 4. And for this purpose the evangelic Prophet declares, in God's name, Isai. i. 26. *I will restore thy Judges as at the first, and thy Counsellors as at the beginning*, that is, I will give you such holy, zealous, active governors as Moses, Joshua, and David were. This promise tells every christian Magistrate, what it would be his honour and happiness to be; and how only he can prove himself a gift of God's mercy to the world. It is added, ch. xlix. 23. *Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers*: again ch. lx. 10. *the Sons of strangers shall build up thy walls, and their Kings shall minister under thee*; for all dominions, or rulers, shall serve and obey Christ, Dan. vii. 27.

Among the Israelites, it was death by law to entice any man to go and serve other gods; and, when the fact had been proved before a proper Magistrate, the person tempted was first to begin to stone the offender; even if it was a brother, son, daughter, wife, or a friend dear as his own soul; and afterwards the hand of all the people were to be upon him, to kill him, Deut. xiii. 6. *ad finem*. The sin here committed was

was a breach of a moral precept; yet the penalty annexed might be peculiar to the Jewish nation. The Prophet *Zechariah*, however adds, ch. xiii. 3. *It shall come to pass, that when any shall prophesy in favour of idols, as ver. 2d teaches us, then his father and his mother that begat him, shall say unto him, Thou shalt not live, for thou speakest lies in the name of the Lord: and his father and his mother that begat him, shall thrust him through when he prophesieth.* If these words are to be restricted to the Jews, they at least predict the severity which they will express against idolatry, after their return to God and their own land; (1) because the words are expressly spoken of gospel times; see ch. xii. 9—14. xiii. 1, 7—9, and xiv. throughout; therefore, whatever partial accomplishment they may have had in the times of the *Maccabees*, it is reasonable to expect their more compleat fulfilment in the times here specified: especially, (2) as, in consideration of the eminent honour, which will be hereafter done them, in the sight of the nations, perhaps some stricter instances of virtue may be expected from them, than from other saved nations, (of which this their zeal against idolatry may be a striking example), analogous to what had been demanded of their fathers, when God shone in arms for their defence in the wilderness.—At the same time, if those Jewish severities against idolatry are not exactly copied, it is certain that they will be nearly imitated, by believing Gentiles, when the *ten horns* of the Roman *beast* hate the whore, make her desolate and naked,

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eat her flesh, and burn her with fire, Rev. xvii. 26. I don't expect this last event to take place, till after the nineteenth century is concluded; and perhaps the great Jewish zeal against idolatry here foretold, may not appear much before A. D. 1941; at which time probably the great things predicted about that people in Zech. ch. xiv. may be accomplished, under the sixth vial.*

7. The account which the New Testament gives of Magistrates, plainly proves the same point. It is declared, Rev. xxi. 24. *The Kings of the earth do bring their glory and honour into the heavenly Jerusalem; which implies their activity for the promotion of religion; as being sent of God for the punishment of evil doers, and for the praise of them that do well, 1 Pet. ii. 13, 14: for rulers are not a terror to good works, but to the evil. Wilt thou not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the Minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is the Minister of God, a revenger to execute wrath upon him that doth evil; for they are God's ministers, attending continually upon this very thing, Rom. xiii. 1—7.*

It is added, 1 Tim. i. 9, 10. *Knowing this, that the law of ten commandments, of which the Apostle evidently speaks ver. 5, 8, as well as in*

* See my *Remarks on the Revelations*, p. 226—237.

these two verses, *is not* promulgated, or *laid down* (in any public place, for the inspection of all, as the Athenian laws were in the Prytaneum or Council-house, and the Roman in the Treasury, &c. *) *for a righteous man, but for the lawless and disobedient, who have shaken off all authority, human and divine, that is ἀσεβεις for the ungodly, who have cast off the first commandment; and for ἀμαρτωλοῖς idolatrous sinners, against the second; (see Gal. ii. 15. Gr) For unholy and profane, who violate the 3d and 4th commandments; for murderers of fathers and murderers of mothers, against the fifth: for man-slayers, who break the 6th commandment: for whore-mongers, whether in single or married life; and for them that defile themselves with mankind against the seventh commandment: for men-stealers; against the 8th: for liars, for perjured persons, against the 9th commandment; and if there be any other thing, which lies as fully and directly contrary to that general and wholesome doctrine, of which the Magistrate is the guardian, as the immoralities already named †.*

* See Parkhurst's Gr. and Eng. Lexicon on the word *χειμασι*.

† This last clause of ver 10, must be restricted to this sense; (1) Because, though the word *διδάχην* signifies the peculiar doctrine taught by Christ, or any other teacher, the word *διδασκαλία*, here used, commonly means that general doctrine of faith and manners, which is the basis of all religion: (2) This is that general doctrine, of which the Apostle has been evidently speaking in these words; which alone the Magistrate is to enforce; and which righteous men obey, from higher motives than those which respect the civil authority. See ver. 5; and the words *κεῖται* and *ἀντικείμεται* in these verses.

From all these things it appears, that, tho' the Magistrate is not to impose christianity upon any, he is to do that which will both tend to dispose men to a proper reception of the gospel, and to furnish celestial *oil* for that *candlestick* the church. Therefore, if he connives at Popish idolatry, or *devil-worship*, (which was the sin against which the divine *jealousy* burned so hot and strong, in the times of the Jewish polity) if he allows of the profanation of God's name and day, and forbears to punish uncleanness, &c. &c. he is amenable to God and man for such a conduct; which will bring certain shame and ruin upon the state.—And as God has thus notified his will to earthly Governors, an external obedience to every part of the decalogue, ought to be demanded of every man, who expects the benefit of civil protection; and, as God's will cannot contradict itself in any respect, no subject's plea of conscience, for any of the above abominations, ought to be allowed to protect him, in his treasonable immoralities against God and his country; for it cannot be *natural*, it must be a *wicked* conscience, or *lust*, which vindicates a man in the violation of any law, the works of which were *written upon his heart*, as those of all the ten commandments were, when he came into the world; though it must be allowed, that the light of nature in us, shines not so clear in things which respect our duty to God, as in those which relate to our duty to man.

If the above reasonings are founded upon the immutable word of God, as no fair inferences can be deduced from them, to the real prejudice of any man, so they admit of no other proper answer, but that of obedience to them. At the same time let it be remarked, that this doctrine has no concern with any inferences, but those which fairly result from it.

But as I am now upon a truth, which lies buried in darkness, even to many professors of religion, let us hear whatever has been, or can be, plausibly objected to this part of God's will.

To the argument from the conduct of Jewish reformers, it has been objected,

1. *Obj.* The Jews were under a peculiar theocracy, which does not concern us.

Ans. True, God was eminently their King; and ordered that blasphemy, idolatry, sabbath-breaking, and disobedience to parents, as (mediate or immediate) acts of high treason, should be punished with death; see Lev. xxiv. 10—16, 23. Num. xv. 32—36. Deut. xiii. 6. and xxi. 18—21. But if the severity of these punishments, was a temporary appendage to the law; and if the general reason of these edicts ceased of course, at the dissolution of the Jewish church and state, and cannot exist again till after their return to their own land; see Zech. xiii. 3. it certainly does not follow from hence, that the moral law (every part of which is binding upon all nations) should not now be enforced, by such penalties

penalties as are adapted to the general ends of reformation; as I have before proved that God has commanded, not upon ceremonial, but upon moral grounds.

2. *Obj.* The Jewish reformers were types of Christ, who alone can purge our sins.

Ans. They were not *types* of Christ only; (an honour in which they can now have no successors), but *instruments* both of his providential and gracious government; therefore, if our Lord does not now do his work, both by Magistrates and Ministers, those types gave a false account of him, and such as his Providence has not verified.

3. *Obj.* Jewish reformers were either themselves inspired men, or had Prophets at hand to guide them.

Ans. And we have also *the sure prophetic word*, to which we are commanded to *take heed*, 2 Pet. i. 19, 20. And if the gospel is *a ministration of righteousness*, it must certainly be such *a ministration of the spirit* too, as is fully sufficient for all the great purposes intended by it, both to Governors and their subjects, 2 Cor. iii. 7—9.

4. *Obj.* The gospel is a more gracious dispensation than the law, and love the very genius of it.

Ans. True, yet no dispensation of grace whatever opposed sin as the gospel does, inspired such activity against it, or stimulated men to such zealous exertions for God's glory, in all their various characters and relations; and in at-

tention to this alone can we expect God's love, or shew our own.

5. *Obj.* There were no such different sentiments among the Jews, concerning the objects of their reformation, (at least before the spirit of prophecy ceased) as there are now among professing christians.

Ans. Things are not to be carried in religion by the number of human votes, but by the *voice of God* only; which we have already heard. There can however be no reformation, if we must stay till all professors of religion are agreed about the *objects*, as well as about the *time* and *manner* of those reformations.

Other promiscuous objections are such as these,

1. *Obj.* The Papists will say, we are not idolaters, and therefore not concerned with your argument.

Ans. If *making* to themselves *graven images*, and *bowing down to them*, is not a literal violation of the second commandment, it is impossible it should ever be literally violated; and so that commandment was given in vain.

2. *Obj.* Solid arguments, urged with affectionate tenderness, are much more likely to make proselytes, and real converts, than any severities, which can only exasperate men, or make them hypocrites.

Ans. I have said before, that we detest the use of all those coercive measures to *propagate christianity*, which nevertheless are absolutely
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necessary for the *suppression* of public vice and immorality; which can no more be prevented, by the most solid arguments of the pulpit and the press alone, than felony and burglary can: therefore to discharge civil governors from any exertions against idolatry and profaneness, is eventually to bid those crimes God speed: but if a Magistrate *keeps the whole law, and yet offends in this one point, he is personally and relatively guilty of all*, Jam. ii. 10.

3 *Obj.* May not a Socinian Magistrate, upon the same principles, punish the orthodox for paying proper divine honours to Jesus Christ?

Ans. Not to say, that they can never prove that this is idolatry, any more than that worshipping the Father is; I have said before, that only open acts of literal idolatry fall under the cognisance of the Magistrate; and certainly no man will pretend, that we make to ourselves any *image of any thing in Heaven or earth, or bow down to it*.

4. *Obj.* Would not this furnish the Magistrate with a pretence for persecuting the subject, for conscience sake?

Ans. The same objection might have been made against those moral reformations, which God himself immediately commanded, or commended. But as the Jewish Rulers who were most zealous for God's honour, were always most just and tender-hearted to men; so the Magistrate's doing his duty towards God, would be a natural mean to preserve him from oppressing

sing his subjects; and such a pledge to the state, for its temporal and spiritual safety, as his neglecting the religious cares of his character can never afford us.

But if the Papists would argue, from God's not allowing the plea of conscience against the letter of *the moral law*, that therefore they may persecute men for their religion, we tell them again, 1. That it never was God's way to impose religion, upon any man; 2. That it does not follow, that because every thing is to bow to God's eternal law, therefore every thing is to yield to the vain *dogmata* or decrees of man: on the contrary it follows, that nothing ought to be ceded to the latter, whenever they contradict the former; for there is as great a difference between *God's authority* in his word, and that which they may judge infallible, as there is between the *rock of ages* and an *infernal quicksand*. *What is the chaff to the wheat, saith the Lord?*

5 *Obj.* This doctrine will not suit a trading nation.

Ans. The Popish intolerance in Portugal does not prevent our trading with them. And if we were as piously zealous for *God's* honour, as they are impiously for the *Pope's*, this would have both a *natural* and *moral* tendency to promote our trade.

I only add, that while Papists conceal their idolatry, the Magistrate can have nothing to do with it; but if Popish Embassadors have so

great a train, that they must have *idolatrous* chapels here, (such as God has forbidden to their own Masters) they ought to be allowed only for their own domestics and dependents. —To conclude,

I call these five things *Popery begun*, among Protestants, viz. A high-church spirit; a mechanical religion; the modern candour; Arminian, Arian, and Socinian doctrines; and the too prevalent opinion, that, if the Magistrate has any thing at all to do about religion, and morality, it is only with *a part* of first-table duties *. Having combated the last of these mistakes in this appendix, I can only say, that
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* “ As therefore the publick cry is for reformation of manners, to see godliness and honesty advanced in common practice, and the fruit of peace springing out happily from that stable root; so we cannot but turn our eyes upon you that are the Magistrates: I mean expressly you that are the *Justices of the Peace*, as being invested above all other Magistrates with the most competent means and power of procuring this end. No other hand can cure our sore; no other hand can reach it but only yours. Without you, all our wholesome laws are like a box of medicines well prepared, but then locked up, while the diseases spread and reigned for want of application. Without you, Majesty itself is made impotent, and can only deplore our disorders, but not possibly redress them. And what is it we may expect from Judges and their circuits? They are utterly unable to reach the root of our evil: for to what purpose of reformation is the cutting off some few, signal overgrown weeds; while such multitudes are still growing up in the nurseries of idleness, debauchery and profaneness? *Here* it is, in these nurseries, that
vice

if any man prefers the easier task of defaming this unpopular argument to that of confuting it, I shall at least sincerely rejoice, that I have endeavoured to shew him plainly, from reason and scripture, the will of God in this point.

vice is to be supprest; and greater crimes mercifully prevented by animadversion upon the first buddings of them in their remoter causes."— See Young's Sermons, 2d Edit. Vol. 1. Sermon 8. p. 297, 298.

F I N I S.

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